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BANNER OF THE COVENANT.

1851.

CONDUCTED BY

THE SECRETARIES OF THE BOARD OF MISSIONS OF THE
REFORMED PRESBYTERIAN CHURCH.

"For Christ's Crown and Covenant."

PHILADELPHIA:

PUBLISHED FOR THE BOARD, BY GEORGE H. STUART, TREASURER,
NO. 14 STRAWBERRY STREET, OR 13 BANK STREET.

1851.

Banner of the Covenant.

APRIL, 1851.

[For the Banner of the Covenant.]

Foreign Missions.

FOURTEENTH ANNUAL REPORT OF THE SAHARANPUR MISSION STATION,
SEPTEMBER, 1850.

Missionaries.—Rev. James R. Campbell and Mrs. Campbell, Rev. Joseph Caldwell and Mrs. Caldwell, Rev. John S. Woodside and Mrs. Woodside.

Catechists.—Theo. W. J. Wylie, Samuel B. Wylie.

Assistant.—John N. N'Leod.

The successive annual reports of our missionary operations for the last few years have presented little that is striking. The usual routine of business has been gone through, year after year, and with nearly similar results. Hence, we have ceased to entertain high hopes of startling events, and content ourselves with the conscientious performance of the duties to which we are called, leaving the ultimate result of these operations in the hand of the wise Disposer of all events. The present year hardly forms an exception to the usual rule, though many circumstances have transpired to give it peculiar interest. The intense excitement which, at the beginning of the year, prevailed among all classes in the city on the subject of *caste*, and our aggressive movements on that *citadel* of idolatry, presented difficulties of no little moment. The erection of a permanent church building on the mission premises, which was undertaken amidst doubts and fears as to the possibility of obtaining the funds necessary for its completion, has afforded matter for gratitude and thankfulness to a kind Providence who disposed the hearts of so many Christian philanthropists and friends to contribute liberally to this object. A very chaste and substantial building is now nearly finished, at an expense of about four thousand rupees, (\$2,000,) most of which has been readily contributed by the British community around.

The building, we fondly hope, will give general satisfaction to the numerous subscribers, and be a place where *succeeding* generations may meet to worship the *true* God. We take this opportunity of returning our warmest thanks to the friends who have thus so generously aided us, and whose names appear in the appendix to this report, and particularly to the residents of Saharanpur, for the kind interest they manifested in this undertaking, and the valuable assistance, pecuniary and *otherwise*, many of them rendered us. We have endeavoured to economize the means placed at our disposal to the best of our ability, and we think the work, when completed, will give evidence of this.

The death of two of our Catechists, both aged men and valuable labourers, has been felt as a severe stroke to the mission. Mr. Coleman was so long attached to this station, and his example before the young members of the church so valuable, that his loss will be long felt in our small Christian community.

The health of the mission families, up to the latter end of August, was excellent, when the *epidemic*, that had been for some time prevalent in the city and station, reached them also, leaving of the entire party only two persons untouched. So severe were the ravages of this disease, that some, perhaps many, must have died, but for their providential removal to the *Hills* in the end of September. We have great reason to thank a kind Providence that, whilst surrounded on all sides by death, our lives have hitherto been spared. Many have come to us during the year pretending to inquire their way Zionward, but in most cases we have found that interested motives were at the bottom of their pretences. One, of whom we entertained fond hopes, and who gave good evidence of sincerity, ran away after the sickness set in; but we hope the lessons he received may not be totally lost upon him. All these circumstances combined give to the report of this year an interest rather unusual, and afford sufficient matter for deep humility, warm gratitude, and encouragement to perseverance in the future.

Particular heads of labour are as follows:

Hindustani Preaching.

The usual services in the vernacular languages have been stately kept up throughout the year. The attendance at the mission church is limited to our Christian community, heathen and Mohammedan servants, &c. The audience at the city church consists of the passers by, who are, for the time, attracted to the spot, and, of course, fluctuates much. Still, there is usually a good attendance, and since the church has been supplied with benches and the people allowed to bring their shoes inside,* the house is generally pretty well filled, and many continue to listen attentively throughout the time of service. Many are seen to attend day after day, and seem to be much interested in what they hear. Good order is usually observed by the audience, and none of that boisterous familiarity attempted which is so annoying to the missionary in the bazaar. Besides the exercises of the Sabbath, the gospel message is daily proclaimed to crowds assembled on the church verandah and at other points in the city, and books are distributed to those who seem anxious to read. The seed thus sown may be long in vegetating, but it is *impossible* that souls brought under such influences can remain entirely unaffected, especially if the Spirit's operations, in any measure, accompany the efforts put forth. Visits have been paid to several of the villages around, and, at the earnest request of the chief Zemindar of a particular village, visits to him have been frequently repeated.

This individual was mentioned in a former report. He has been now for ten years a student of Christianity, and is thoroughly persuaded of its truth, and *all but* prepared "to confess" the Saviour, and be baptized. He openly calls himself a Christian, and employs his leisure hours in teaching the children of his village to read the

* The custom in Hindustan is to uncover the feet, and keep the head covered in an assembly.

New Testament. The village is too far distant from our station to admit of his attending public worship regularly, particularly as he is now advanced in life, and frequently delicate in health. He has urged us, time after time, to establish a school in his village, and have preaching there as often as possible. This we have determined to do, and hope, during the ensuing cold season, to carry our intentions into effect. We trust soon to see this man make a public profession of his faith, and come out once and for ever from the heathen, and not only so, but to see others, by his influence, induced to follow in his footsteps.

The native members of our church have been consistent and exemplary in their conduct, and no case of discipline has occurred during the year. The weekly prayer meeting has been observed as usual on Tuesday evening.

English Preaching.

A stated service has been conducted every Sabbath afternoon in the English language, until interrupted by the sickness of the missionaries in September. On these occasions, besides the mission families and those of the native community who understand English, a number of the English residents usually attend, and we trust that some good is done to others, while our own souls are more edified by hearing the gospel preached in our mother tongue. A sermon on Missions is preached on the first Sabbath of every month by the missionaries alternately, and a collection taken for missionary purposes. The weekly prayer meeting is held every Thursday evening, which exercise is found to be pleasant and profitable to all. The Sacrament of the Lord's Supper has been administered as usual. On these occasions, the exercises are conducted in both the English and Hindustani languages. Infant baptism has been administered on two occasions.

Itinerating, &c.

Mr. Caldwell, accompanied by one of the Catechists, in October and November, made a short itinerating tour through the towns of Bainswal, Khandla, Barout, Delhi, Begamabad, Meeruth, and Mazaffarnagar. At nearly every place on his route, he was enabled to preach the gospel to attentive assemblies. He has, in former years, visited the above places, and finds that there is by far a better prospect of success in missionary efforts, when repeated visits are made to the same place, and is of opinion that more concentrated efforts, with frequent visits to the same localities, will be productive of increased good. Messrs. Campbell and Woodside, during their journey to and from Lodiāna, had daily opportunities of preaching in the villages, and distributing books and tracts, and these occasions were generally well improved. They met with many who, in former years, had heard the gospel message, and who seemed glad to hear more. Some also possessed bibles, and seemed well acquainted with some of their contents.

Hurdwar Fair.

Messrs. Caldwell and Woodside, with two of the Catechists, attended the Hurdwar fair in April. This was the largest since the great fair of 1844. It may be remarked that every twelfth year, on the completion of a cycle of the planet Jupiter, is considered by the Hindus a most propitious period for bathing in the Ganges. The commencement of every civil year, (at present the 11th of April,) the time of

bathing at Hurdwar, and on account of which the fair is held, is considered by them a most favourable moment for the removal of sin by the sacred stream; but in that year in which the largest of the planets enters the sign Aquarius, they believe that the Ganges water has more than ordinary efficacy for the cleansing of their guilt. Six years afterwards, when the planet has completed half the great circle of the heavens, their fairs in April, at Hurdwar and other bathing places, are much larger than ordinary, although the junction is not considered so propitious as at the end of the twelfth year, when the planet has completed its entire revolution.

This year being the sixth after the great fair of 1844, a very large assemblage of pilgrims took place. From this circumstance, better opportunities for labour than usual were afforded. The awning under which we sat to tell of the Lord Jesus Christ was daily attended by crowds, who uniformly paid good attention to what was said. As in former years, we occasionally took a turn through the throng of pilgrims at the bazar and other places, and in most instances obtained a favourable hearing from those who collected around us. As mentioned in last year's report, we are lately more cautious in the distribution of books than formerly, still a much larger number than we anticipated were distributed this year, and had we been provided with more in *Hindee* and *Panjabi* they might have been given to good advantage. Several came to us inquiring, apparently with some anxiety, the way of salvation through the Saviour. One of them made some very sensible remarks relative to our missionary operations amongst the pilgrims. They were to the effect, that what we preached should, if possible, be followed up by farther instruction, as the truths, which were but once imparted, would in all probability be soon forgotten. Very true. If in Christian lands "line upon line" is necessary, how much more so amongst the heathen? Indeed, we cannot expect our converts to Christianity to be numerous, until we have it in our power to proclaim repeatedly to the same audience the truth as it is in Jesus.

The Mela, in the neighbourhood of Saharanpur, was attended this year, as usual, by Messrs. Campbell and Woodside, with the Catechists, &c., who were enabled to do something in the way of tract distribution and proclaiming the way of life to lost sinners.

English Schools.

Our last annual report mentioned the breaking up of this institution, owing to our unwillingness to admit the distinctions of caste into its arrangements. At that time, the former scholars, urged by their parents and friends, had bound themselves by solemn oath, never to re-enter the doors of the school-house, under the pain of being reckoned Christians, or Sweepers, characters, of all others, most despised by orthodox Hindus and Mahommedans, until we should yield to their notions of caste. The whole city was excited on the subject to a degree never before witnessed. Two opposition schools were established, one by an East Indian writer in the magistrate's office; the other by a Bengali doctor, who had been educated in one of the government colleges, and whose opposition to Christianity is far greater than that of his less educated countrymen. We thus entered upon the present year with dark prospects. Soon, however, matters began to assume a better

aspect. The Hindoo will make any sacrifice rather than part with a little cash, and these opposition schools could not be sustained without a monthly payment. The scholars returned, one after another, and paid the fines imposed upon them, till the school was nearly as full as before, and re-established upon anti-caste principles, two of the very lowest caste being of its number. Before six months, from the time of its disruption, the school numbered forty boys, the majority of whom have been most exemplary in their conduct and attention to business. Since the commencement of the hot season, owing to sickness and other causes, the number has somewhat decreased, but the class roll gives a net average of daily attendance, for the year, of thirty. Many more have been received for short periods, but none are entered on our books who are not likely to be permanent scholars. The senior class, consisting at present of eleven boys, have gone through an extensive course of arithmetic, grammar and geography, have entered upon the study of algebra and geometry, have read as far as Chronicles in the historical part of the Bible, and have committed to memory nearly all the book of Genesis, twenty chapters in Proverbs, twenty-six chapters in Matthew, and the whole of a little catechism of Scripture History. In the Sabbath-school they have read the book of Job, with several other portions of Scripture, and many little volumes of the library of the S. S. Union. Altogether, in addition to the acquisition of a pretty fair English education, they have gained a comparatively accurate acquaintance with the leading features of the Christian system. It is to be hoped that the labour thus bestowed may not be lost; but that it may eventually result in benefit to the souls of those instructed, and in glory to Him, whose we are, and whom we serve. The prospect of the early possession of a school library, of more than six hundred excellent volumes, is brightening the anticipations of many, and we hope that this, with the other influences, shall, during the ensuing year, communicate a new activity and life to the school, which will make it more successfully instrumental in advancing the cause of our Redeemer in this place.

Vernacular Schools.

Though our efforts in vernacular education have not hitherto been very successful, we are not without hope that here, too, a brighter era is dawning. The Mahomedan inhabitants of Saharanpur are so well organized in their opposition to us as effectually to prevent their children from entering any schools we may establish. Accordingly, we have, for a time, abandoned all hope of securing their attendance, and have turned our attention more exclusively to the Hindoos. An Urdu and Hindee school has been established, and is now in active operation, under the management of a young Brahmin, a pupil in the English school. Besides those reading in the native languages, a few study the elements of English, and are thus being prepared to enter the English school. We have thus, at last, secured the services of one, himself well instructed in our Scriptures, and who has no prejudices against reading them, and our hope is, that here will be a widening and important field of usefulness opened to us. An urgent demand, for the establishment of an English and Vernacular school, in the village—Pahassu—about ten miles from the city, has been repeatedly pressed upon us. We hope to be enabled, during the coming year, to occupy this promising

field. The Zemindar has offered to assist liberally in the erection of a school house, which will be also a suitable place for conducting religious exercises on the Sabbath. We think the hand of God is in this matter, and we hope it will prosper.

Orphan Institution.

We are happy to state that the boys in this institution are still making respectable progress, both in their studies and in their manual labour. Two or three of the elder lads are as expert in the use of their tools as the majority of carpenters in this country. They have, without the aid of the head carpenter, made some very neat furniture during the present year. While they have been making respectable improvement both in manual labour and in their studies in school, their improvement in religious knowledge has been even more than might have been expected. They have committed to memory nearly thirty verses of Scripture weekly, on the import of which they have each Sabbath been closely examined. In this exercise, some of them display much ability. About one thousand verses of Scripture have thus been committed to memory. The smaller boys have been taught, in addition to Brown's short catechism for children, about one-third of the Assembly's Shorter Catechism. We believe that the moral character of all, with one exception, is as good as might be expected; but whether, as was stated last year, the truths of God's word, which they so constantly hear and read, have been savingly impressed upon their hearts, time must show. The increased demand for Catechists and native assistants which we now so sensibly feel, has suggested the propriety of giving a larger portion of the time of these boys to intellectual and moral culture, with a view to their becoming assistants in missionary work, and should any of them seem more suitable for such labour than for mechanical pursuits, we shall detach them entirely from the duties of manual labour, whilst those whose inclination and talents lead them to such employments, can appropriately be continued at their present occupation in the workshop.

Sabbath-School.

The senior classes of the English school meet every Sabbath morning to study the Scriptures, and be examined upon religious books which they have read during the week. We have found the exercises of the Sabbath classes to be exceedingly interesting, and we hope profitable to all concerned. These form a nucleus for extended Sabbath-school operations.

Such is a brief statement of what has been done at Saharanpur during the past mission year. That some fruit may be the result of these labours, though it may be reaped even many days hence, is the fervent prayer of the missionaries.

APPENDIX.

Containing the Names and Subscriptions of those who contributed to the building of the Mission Church during the year.

	RS.	AS.	P.		RS.	AS.	P.
The Most Noble the Governor				Moseley Smith, Esq.,	200	00	0
General of India,	250	00	0	T. G. Heathcote, Esq.,	150	00	0
Major Gen. T. P. Smith,	500	00	0	Honorable J. Thomason,	100	00	0
Major Dickey,	-	300	00 0	Lieut. Turnbull,	-	100	00 0

	RS. AS. P.		RS. AS. P.
Lieut. Robert Maclagan,	100 00 0	Col. C. W. Spens, -	25 00 0
Colonel Curtis, -	100 00 0	J. S. Login, M. D., -	25 00 0
W. Kaye, Esq., -	100 00 0	Major T. F. Tait, -	25 00 0
Thomas Login, Esq.,	100 00 0	H. B. Brew, Esq., -	25 00 0
Friends at Allahabad, -	58 14 0	Lieut. Col. Johnstone,	25 00 0
G. F. Franco, Esq., -	50 00 0	Lieut. Greathead, -	25 00 0
James Powell, Sen., Esq.,	50 00 0	H. S. Boulderson, Esq.,	25 00 0
Mr. John Powell, -	50 00 0	Colonel Gwatkin, -	25 00 0
Mr. James Powell, -	50 00 0	Dr. Jamieson, -	25 00 0
A. Shakespear, Esq., -	50 00 0	Dr. Macteer, -	20 00 0
Martin R. Gubbins, Esq.,	50 00 0	Lieut. Col. M'Causland,	20 00 0
J. P. Gubbins, Esq.,	50 00 0	A. Ross, Esq., -	20 00 0
Mrs. Dr. A. Ross, -	50 00 0	Colonel Eckford, -	20 00 0
Major General Vincent,	50 00 0	Capt. C. Chilcott, -	20 00 0
Brigadier Shaw, -	50 00 0	Lieut. Col. Blackford,	20 00 0
Captain Macgregor, -	50 00 0	J. W. Phillips, Esq., -	19 09 0
H. J. F. Berkley, Esq.,	50 00 0	H. Lewis, -	10 00 0
M. P. Edgeworth, Esq.,	50 00 0	Lieut. H. Russel, -	10 00 0
D. B. Morrison, Esq., -	50 00 0	E. G. Frazer, Esq., -	10 00 0
Capt. R. Baird Smith,	50 00 0	Dr. Angus, -	10 00 0
Lieut. Col. Mackenzie,	50 00 0	Lieut. J. Frazer, -	10 00 0
Lieut. Col. G. Campbell,	50 00 0	Lieut. Col. Hoggan, -	10 00 0
Lieut. Col. Cantley, -	50 00 0	A Friend through Dr. Heath-	
Rev. James R. Campbell,	50 00 0	cote, -	5 00 0
Rev. Joseph Caldwell,	50 00 0	Mrs. Chambers, -	5 00 0
Rev. John S. Woodside,	50 00 0	Mrs. Vaughan, -	5 00 0
Lieut. Col. Reilly, -	50 00 0	Mrs. Eyre, -	5 00 0
Sir T. Metcalf, -	32 00 0	The Saharanpur Mission	
Lionel Berkley, Esq.,	25 00 0	Ch. Monthly Collections,	200 00 0
Major Fraith, -	25 00 0		
D. F. M'Leod, Esq., -	25 00 0	Total, -	3,941 07 0
J. Phillips, Esq., -	25 00 0		

The above subscriptions are given in Rupees, Annas and Pies. An approximation to its American value will be had by counting two rupees equal to one dollar, sixteen annas make one rupee, and twelve pies make one anna. We hope the above list will appear with the report, to show how liberally English friends contribute in this country for the support of the gospel. Americans must not be out-done by them.

The following letter from Mr. Campbell was set up for our last No., but was deferred in order to insert communications of a later date.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Saharanpur, 7 Nov. 1850.

REVEREND AND VERY DEAR BROTHER WYLIE,—I have been so much engaged since my arrival here on the night of the 4th, that it was not till yesterday afternoon I learned that that was the *last* day of the Overland Mail. I am now a day behind the *safe* point of time; but at this season of the year, when there is no danger of the rivers being swollen by rain, I have but little doubt that letters will still be in time; and, under present circumstances, I think it important to write, even a few hasty lines, rather than keep you in suspense regarding the state of the health of our party. When Mr. Woodside and I wrote last month, we had a doleful tale to relate as to what we had all suffered from the prevailing epidemic, which had *driven* us from our station,

like many others, to the sanatorium on the hills. In order, therefore, to relieve your minds, I have risen "a great while before day" to write a few notes to friends. I need not refer to what had occurred up to the departure of the last mail. Since then our families have continued to suffer with but little abatement, and it is only "of the Lord's mercies that we remain unconsumed." The fever that has prevailed so extensively over all the Upper Provinces during the last two months is *sui generis*, and has baffled the skill of the most experienced physicians. Multitudes have fallen as its victims. The native population in the city here have been dying from this disease alone at the rate of forty to fifty daily. Not a European or East Indian, so far as I know, except Mrs. Campbell, has escaped an attack, and *all* have been compelled to "fly to the mountains." Hence but three have fallen victims. Had they remained, another tale might have been told now. Even at present, though but few new cases are occurring, nearly all business is suspended in the city, those who are well being occupied in taking care of the sick. I am happy to say, however, that the evenings and mornings here are more cool, and that most of the sick are convalescing. I am delighted also to tell you that our native Christians on the mission premises are all in good health at present. Most of them escaped fever, and others had but slight attacks. They have also conducted themselves well, and managed the mission affairs faithfully and admirably in our absence. For nearly a month I was most of the time confined to bed from fever. I had partial recoveries, but was thrown down again by sudden relapses, which came on apparently without any cause. Thus it was with Mr. and Mrs. Woodside, and the children of the two families. Even the little infants did not escape, but suffered severely. It is only about eight days since I got off my back, but I have improved rapidly. Mr. Woodside and I had arranged to leave Landour on the 4th to attend the annual meeting of the mission on the 8th at Ambála, but just as we were about to start he took another relapse, and I left him in a high fever. I am happy to say he is now much better, and hopes to be well soon. As horses were laid on the road for our conveyance down, I returned here, and am glad to be at my post once more. The brethren at Lodiana have all been ill, and have requested that either the meeting be postponed this year, or put off for a fortnight longer. The disease has prevailed fearfully at Lahor also. In some of the regiments there, two-thirds are in hospital. I left most of our children at Landour in the way of recovery; but poor Mary Anna is still confined to bed and wasted to a shadow, and as she has liver complaint also, we fear for her. She has had another attack of fever since I left. Mr. Woodside will be down soon, but our families will remain for the benefit of the climate, probably a month longer. I am sorry that so much of my paper has been occupied about ourselves, and the trials through which we have been passing, but I know you can sympathize with us, and that even this may be a profitable lesson to us all. The truth of this expression, and the beauty of the simile, have often impressed me lately, "As for man, his days are as grass." How soon it withers and dries up under a scorching sun, when cut down! Mr. Caldwell is still in Delhi, but expects to be home in a week or two. His family have all suffered much also, and one of his children was not expected to live. My affectionate regards to all friends. Ever your dear brother,

J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE, DATED

Saharanpur, Jan. 6th, 1851.

MY DEAR MR. WYLIE,—I have written out our annual report, a letter to the students, one to the Western professors, one to Mr. Stuart, and I am left little time to write you. I cannot, in the short space left me, attempt any thing for publication. I may merely state a few things about ourselves that will fill up this piece of paper. Since I last wrote you, we have had a time of severe suffering. We have been brought into the deep waters of affliction, until we were almost overwhelmed; but we have been again set free. You will have heard of the death of our poor little boy. He was a very fine child, and we were very fond of him; but it pleased our Heavenly Father to take him away, doubtless seeing that we would only spoil him. We have thus felt how hard it is to part with those so nearly related to us. But we must not repine. It is of God's infinite mercy that some one else was not taken, whose loss would be more felt. The rod has been gently laid upon us. I hope it may be considered sufficient; but oh! how hard it is to bring the rebellious heart of man into complete subjection to the will of our Heavenly Master. Until it is subdued, we must suffer; and until the image of the Purifier be reflected from our souls, we must be kept in the furnace. We now feel satisfied with the wise dispensations of God's providence, and we would not have it otherwise. We would not wish our child away again from that happiness which he is doubtless enjoying in the assembly above. We will now oftener think of heaven where he is, and our affections will more frequently revert to the happiness which we hope to enjoy, when we shall go to be with him. Alas! we are too prone to look upon this world as our final resting place. This is not right. We must be taught otherwise, and if severe dispensations be necessary to produce this effect, we need not expect to be exempted from them. Not only we, but the other mission families have suffered severely. It has been a time of trial to us all. I hope it has been a blessed time to us; for if not, it has not answered the end designed by God. But we are all now enjoying pretty good health, with the exception of the children. Mr. Campbell's children in particular are still unwell. Mary Anna had a near escape this season. . . . The books have all now come to hand, and altogether we have a very fine collection. I hope they will be productive of great and lasting good in this place. With love to all,

I remain your brother in Christ,

JOHN S. WOODSIDE.

A VISIT TO HURDWAR.

Some time ago, we commenced the publication of Mr. Woodside's interesting account of his visit to this celebrated place of pilgrimage, to which such vast numbers of the Hindus resort every year. The copy having been mislaid, the publication was interrupted: we now resume it.

The steps by which the bathers descend to the water are held very sacred. They are called the "Steps of God," or Vishnu, and the more devout, when coming up from the bath, touch each step with the hand, and then apply the hand to the forehead, in token of adoration. I know no standard of comparison by which I can give you any idea of the

spectacle here witnessed. To be understood, it must be seen. In endeavouring to picture to yourself the bathing Ghat at Hurdwar, you must not imagine an assembly of those women and children going peaceably and quietly to bathe, and after performing their ablutions, returning in the same manner. It is far otherwise. The Ghat is infested by Brahmins and Fakirs, the former of whom here exhibit all the selfishness, deceit and cruelty, for which this class of men are so distinguished; the latter seem contented with what the rapacity of the Brahmins may have been *unable* to seize. The struggles of New York cabmen to get the baggage of steamboat travellers are not for a moment to be compared to the rapacity of the Brahmins at Hurdwar. As soon as a company of bathers present themselves at the Ghat, they are beset by a crowd of these *fiends*, without the assistance of some of whom the bath would possess no virtue. Each bather carries his *offering* in his *clenched fist*, and, among the Brahmins, the struggle is who shall unlock this treasure-house. I have seen many poor sinners handled most unmercifully by as many Brahmins as could lay their hands upon them, until the closed fist was emptied of its contents; and after the poor creatures are robbed of all they possess, they are often beaten on the head by those who have been disappointed, and the most awful curses denounced upon them, because they can give no more. Females are usually stripped of all their *ornaments* before coming to bathe, as it is not unusual for the *nose* and *ear* jewels to be torn violently off, leaving the despoiled member lacerated to a shocking extent. Mr. Thompson told me he saw a female at this fair with her *ear* severely torn, and I myself saw a swarthy hand lay hold of a hair ornament, but the villain was unable to get off with his prey before he was discovered. Such are the tender mercies of the chief priests of the Hindoo religion, and such is the manner in which the *free will offerings* of the Hindoos, so much praised by some, are collected. Formerly, I believe, much that was valuable was here cast into the river, in offerings to the goddess; but it is worthy of remark, that these offerings are not allowed to remain in her possession. There are a number of men employed with shallow baskets scraping up the mud from the bottom, in order to pick out any valuables that may have been cast in. Mr. Caldwell and I asked one of these men what he found. He showed us the contents of his wallet, the most valuable of which were small *cuttings* of *gold*, beaten nearly as thin as *gold leaf*, and not much larger than the one-fourth of an inch, and square. I fancy it is considered peculiarly meritorious to present gold, and either the poverty or the penuriousness of the donors compels them to resort to these diminutive specimens of *golden liberality*. The occurrences above noticed, give rise to the greatest possible confusion and tumultuous noise. If you could imagine some thousands of men, women and children, almost naked, jostling, heaving, splashing, praying, scolding, fighting, robbing and being robbed, in a tank of filthy muddy water, and if you could fancy the combined noise and jargon of twenty Philadelphia fire companies during a street row, you might get some faint idea of the objects that salute the eyes and ears of the on-looker at the Hurdwar bathing Ghat. Yet this is one of the most sacred ceremonies of the Hindoo religion.

The scenery around Hurdwar, to the north-east and west, being mountainous, is highly imposing, and one cannot but feel impressed with a feeling of the deepest melancholy, when the eye turns from beholding

these sublime emblems of liberty and independence, to the grovelling scenes perpetrated at their immediate base. The mountains adjoining the village seem about a thousand feet in height, but are much overtopped by those in the distance.

During our stay there, we made it a point to ascend one of the hills nearly every morning. One morning we paid a visit to an old Fakir who has taken up his solitary abode on the highest point of one of these hills. I told him I had come to pay my respects to him, and have a little conversation; also, to leave him some books. He said he was glad to see me, but could not receive the books, as he could not read. In his hut was an image of the goddess Káli, and he subsists by the contributions of the worshippers. I asked him why he had taken up his abode so high, and endeavoured to make him look *higher still*, while I showed him the folly of his present course. When I urged on him the sin of worshipping the hideous idol before him, and causing others to worship it also, he replied, "I do it for my belly," that is, "To make a living," and, with a very significant wink, added, "just as *you* and all others do." This is frequently the reply of such characters. They seem to think that missionaries are men of the like craft with themselves. They see no higher motives of which a man can be possessed than those of mere selfishness. Finding, at last, that my conversation had the effect of disturbing his ceremonies, he took me by the arm, and with many flattering expressions entreated me to leave him. In the valley beyond his place is a sacred well, which we visited the same morning, and found many pilgrims bathing in it. These mountains immediately around Hurdwar every where speak of idolatry. Holes in the sides, natural and excavated, are filled with solitary Fakirs, and every little portion of water has its presiding deity and his accompanying saint. The day after we left is the most important day for bathing, but as our work was over when that day sets in, we did not remain.

I have thus given you a very imperfect statement of some circumstances connected with Hurdwar. I have been more tedious than I had intended at the beginning; but if a knowledge of any of these facts can be of any service in stirring up a warmer interest in this people's welfare, I am rewarded. I think, moreover, that we cannot be too particular in giving those at home a knowledge of the *real* state of things here. I may conclude by stating one or two of the conclusions to which I myself have arrived, from reflecting upon my visit to Hurdwar.

1st. That as yet I know but very little of the practical evils inflicted on our race by idolatry.

2d. That it is my duty to endeavour to be more diligent in future in my endeavours to aid this benighted people, both by personal exertion, and by advocacy of their cause.

3d. The prospects of the missionary cause are every day brightening in this land, and I feel more than ever persuaded that the redemption of the Hindoos is drawing nigh.

This last conclusion is based upon facts sufficient for a subsequent letter, which, if spared, I will some time send you. In the mean time, I would invite you and all to unite with us in our prayers and labours for this heathen people, and let us hope soon to see the "little one become a thousand."

Affectionately yours,

JOHN S. WOODSIDE.

Domestic Missions.

REPORT OF REV. JOHN NEVIN.

The following report from Mr. Nevin gives an interesting view of the field for Domestic missionary operations presented in the West. It will be found by an article in another part of this number, that Mr. Nevin has become the pastor of the 2nd Church in Pittsburgh. We wish him great success in his important charge, and we are glad that he has enjoyed the opportunity of visiting so many parts of our Church, and that so many of its waste and desolate places have been refreshed by his labours. Those who are looking forward to the ministry will see how urgent is the demand, and how encouraging are the prospects. The suggestion in regard to itinerations by placed ministers is worthy of particular attention. Some arrangement should be made to carry it into effect.

Pittsburgh, 1st February, 1851.

To the Board of Missions of the Reformed Presbyterian Church.

GENTLEMEN:—Itinerating through the West, I had little time and less disposition for writing. My report has therefore been too long deferred. After leaving Philadelphia in January, 1850, I remained within the bounds of the Pittsburgh Presbytery till the second week of May, when I went west to attend the meeting of Synod in Xenia. I laboured in the bounds of the Ohio Presbytery from the second Sabbath of May to the third Sabbath of August, and in the bounds of the Western Presbytery, from the fourth Sabbath of August to the third Sabbath of December. I preached at Xenia on the last Sabbath of the year 1850, and reached Pittsburgh for the first Sabbath of the new year. With one exception, I preached every Sabbath—generally twice, and wherever I found it practicable *three* times a day, besides being engaged in several week-day services. From the time I left Pittsburgh to my return I travelled about 3,800 miles. On Wednesday last two calls were presented to me, one from Xenia and one from the 2d Reformed Presbyterian congregation of this city. I have chosen Pittsburgh as the place of my labour.

Detail is unnecessary, but a statement of some particulars respecting the places I visited, may be desirable and useful. In Michigan I found a few families in Wayne county, 16 miles west of Detroit. I am glad to learn that these people have been since organized by the Rev. H. McMillan into a small congregation in connexion with the Ohio Presbytery. At Mr. Lamb's ordination in Rock Prairie, Rock Co., Wisconsin, I had the pleasure of joining with the congregation and the members of the Western Presbytery in the observance of the Lord's Supper. On the same week I united with the Presbytery in the ordination of Mr. Pearson at Washington, Kane Co., Illinois. These young men are settled in interesting and promising fields of labour, and nearly a dozen more locations in the same Presbytery only require to be occupied by prudent and faithful labourers, that, by the Divine blessing, fruit may abound to the account of many souls.

Near Rochester, Racine Co., Wisconsin, I met with a most cordial reception from Mr. Henry Saunders, formerly an elder in the late Dr. Paul's congregation, Ireland. He and his family connexions had been

for years longing and praying for a supply of preaching from our Church, and my visit was regarded as an earnest of a fuller answer to their prayers. At White water, Walworth Co., Wisconsin, about thirty families, chiefly Irish Presbyterians, are anxious to have a minister from our Church among them. At Madison I received a letter expressing their unanimous wish for my return and settlement among them. At Lakeview, seven miles south of Madison, the capital of Wisconsin, reside several families connected with our Church. At Badger Mills, among the people of a Scotch settlement, 12 miles S. W. from Madison, a strong desire is entertained for a supply of preaching from our Church. After I left them, a memorial from them to that effect, signed by a goodly number of names, was forwarded to the Western Presbytery. Madison itself presents a favourable opening. On my way to Iowa I spent a night at Mineral Point. A favourable opening is presented for the ministrations of our Church in that town and neighbourhood.

At Mr. Jeremiah Smith's place, six miles south of Marion, the capital of Lynn Co., Iowa, I had the pleasure of meeting with Mr. Riley McMillan, and enjoying his assistance in dispensing the Sacrament. Though the number of communicants here and from Red Oak, Cedar Co., 14 miles distant, when united, do not exceed a score, yet the people are satisfied that they only require a faithful minister settled among them to be able to sustain him.

At Cascade, on the Makoqueta river, I learned from a fellow traveller that a number of families connected with our Church reside, but I had no time to stop to preach to them. Some families also reside at Virginia Grove, which has been visited by some of our ministers, and in other places of Iowa, not yet visited. At Monmouth, I preached and moderated a call for Mr. Riley McMillan. This is a most important station to occupy. The settlement of a minister would attract numbers from other quarters in our Church. At present, the field of labour is extensive and promising. In the neighbourhood of Rev. Samuel Wylie's congregation I preached at four different stations. These and four or five other congregations, some of which are now connected with the Pro-re-nata brethren, have arisen within the limits of Mr. Wylie's labours, whose services for the church in Randolph Co., Illinois, for the past thirty years appear to have been greatly blessed. At Salem I dispensed the Sacrament on the last Sabbath of my stay in this region; and on Sacrament Monday, before the people dispersed, a unanimous vote was taken requesting me to stop with them. When I saw the cordiality and harmony of the people, I was only prevented from taking them at their word by a regard to the prior claims of Xenia and Pittsburgh. I only advert to such circumstances, to show the anxious desire entertained by the people of the West for the gospel ministrations of our Church; and to induce our young preachers to travel westward. Two new houses of worship are being erected in Randolph Co., Illinois, one in Grand Cote Prairie and the other in Elk-horn prairie, which was nearly finished at the time of my visit to that place, and two ministers could be immediately settled and sustained in this region, if labourers for the field could be supplied by the Church. I can assure our young men of a cordial reception, not only here, but at all the stations I visited in the West.

I did not preach at St. Louis, for two reasons; my time of service

in the bounds of the Western Presbytery was exhausted before I could have done so, and the people had given up the house in which they formerly met for public worship. They still entertain the hope, however, that the Board will aid them in sustaining for a time a labourer among them.

Besides St. Louis, important stations for experiment would be found at Milwaukie, which has grown in sixteen years from a log cabin into a city having 20,000 inhabitants—at Galena, which is a still larger place—at Burlington, and other towns on the Mississippi. I have mentioned Madison and Mineral Point as eligible places of labour, and I may add Waukesha, which, though a place of smaller note, contains one inhabitant, Adam McKinney, very desirous of having the principles of the Reformed Presbyterian Church taught there. The success of Mr. Stewart at Chicago, who has laboured amidst some difficulties, and has now a comfortable house of worship and a considerable congregation, gives ground to expect that a missionary labourer supported for a while by the Board at any of these points would in a few years be sustained by the people to whom he ministered. I only regretted that in passing through some of the larger cities I have mentioned, I had not time to spend a Sabbath, otherwise I would have made the experiment, to try what could be done to effect an opening for the gospel.

Can *nothing* more be done for the West? Could not the Board employ some students of the Church, or pious and intelligent men as Scripture readers or Catechists, if they cannot get preachers, and sustain them for a time at eligible stations to encourage family worship, organize social meetings for prayer and Christian conversation, conduct Sabbath Schools, and disseminate, by tract distribution, the principles of Christianity among the people? Could they not sustain a preacher for three or six months at a time at some points of greater promise? An occasional visit, such as I paid to the different stations, only excites a desire without gratifying it, and raises hopes doomed to disappointment. During a period of three months, with one exception, I did not preach two Sabbaths in one place. If nothing else could be done, could not the board induce two ministers to leave their congregations two or three months, at the proper season of this year, to travel West, and labour together in gathering and building up the scattered fragments of our Church? While journeying alone through Michigan, Wisconsin, Iowa, and Illinois, I have often admired the wisdom of the plan adopted by the Redeemer in sending out his apostles and disciples two and two. If another fellow labourer had been with me to succeed with his services on the following Sabbath, much more good could have been done, larger audiences could have been had, congregations could have been more effectually organized, new preaching stations opened, and the people more encouraged, gratified and benefited. Such a yearly or half-yearly mission would soon tell upon the interests of our Church, and those engaged in it would find few causes of regret. Their taste for the beauties of nature would be amply gratified by the scenery on lake, river and prairie. Their pleasures would be increased by witnessing the existence and prosperity of thriving villages and populous cities in regions trodden, a few years ago, only by the foot of the red man, and other proofs of the progress of their race, and whilst they will have to deplore the spiritual destitution, practical infidelity and profane language that prevail—yet their cordial reception by persons

whose souls are thirsting for the waters of life, and a consciousness that they are contributing their share to spread the principles of a new life among a new and interesting people, will sustain and encourage to perseverance, and men of God will return from such scenes and labours, animated with new hopes and stimulated by new zeal in their Master's work.

I may add, in conclusion, that all I have seen of the country and the Church convinces me more and more of the necessity and advantage of a common fund for the support and extension of the gospel. The cordial co-opération of all the Church's members, lay and clerical, in carrying out the commission of the Church's glorious Head, would more than double her efficiency for good if her efforts were conducted on the principles of such a system. I remain, gentlemen, with much respect,

Yours in the Lord,

JOHN NEVIN.

Historical Sketches.

M'CRIE'S SKETCHES OF SCOTTISH CHURCH HISTORY.

[Continued from page 90.]

Notwithstanding all warning and advice, however, the flames of persecution were kindled throughout the country, and numbers suffered between the years 1521 and 1540. We shall select only two or three instances. The first presents a curious illustration of the impolicy of superstition, and at the same time of the wonderful power of divine grace in qualifying for martyrdom an individual who was as unlikely to suffer, and who as little thought of being called to suffer such a death, as any one who peruses this account. In the history of the French Church, we read of an honest country gentleman, who had paid little regard to any form of religion, but who was so pestered and annoyed by the priests with some unfounded suspicions of heresy, that he began first to inquire what heresy was, and from one step to another was led to suffer willingly and intelligently for a religion of which he had formerly known absolutely nothing. The following case is somewhat similar: Mr. David Stratton* was a gentleman of property on the sea-coast of Angus. He was the proprietor of some fishing-boats, out of which the Bishop of Murray demanded tithe. Stratton, who was a man of stubborn disposition and rough manners, was so incensed at the increasing pride and covetousness of the clergy, that he ordered his servants to cast every tenth fish they caught into the sea, and sent word to the bishop, that, "if he wanted his tithe, he might come and receive it where he got the stock." He was forthwith summoned to answer for heresy. Heresy was a thing he had never dreamt of. He had hitherto been notorious for his contempt of all religion. But now he was led to make inquiry, and happily sought the acquaintance of John Erskine of Dun, afterwards one of the leaders of the reformation, from whose conversation he derived singular advantage. At this time, Tyndal's translation of the New Testament had found its way into Scotland, and was privately circulated with great industry. One copy supplied several families. At the silent hour of night they would assemble together in a private house, and having ascertained that there were no spies near them, the sacred volume was brought forth from its concealment, and, while one read, the rest listened with mute attention. One day, Mr. Stratton retired with the young laird of Lauriston to a solitary place in the fields, to hear the New Testament read to him (he was unable to read himself;) and it so happened that, in the course

* Stratton was brother to the laird of Lauriston.—*Life of Knox*, i. 354.

of reading, this saying of our Lord occurred, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."* These words produced the most extraordinary effect on the mind of Stratton; he suddenly became as one enraptured or inspired; and throwing himself on his knees, his hands stretched out, and his eyes fixed for some time steadfastly towards heaven, he burst forth in the following strain: "O Lord, I have been wicked, and justly mayest thou abstract thy grace from me; but, Lord, for thy mercy's sake, let me never deny thee nor thy truth, for fear of death or corporal pains." The issue proved that the prayer had been heard. Being brought before the Bishop's court at Holyrood house, he refused to recant, boldly defended the truth, and was sentenced to be hanged and burnt. The execution took place at the rood of Greenside between Edinburgh and Leith, "to the intent," it is said, "that the inhabitants of Fife, seeing the fire, might be stricken with terror." He died triumphantly, anticipating a joyful immortality.

The next case we shall notice presents an affecting proof of the triumph of divine grace over constitutional timidity, and the love of life so natural to youth. Alexander Kennedy was a young gentleman of liberal education, residing in Glasgow; he had a turn for Scottish poetry, and at the time we refer to he had not passed the 18th year of his age. He was apprehended along with Jerome Russell, who was of the order of gray friars, and is described by Knox as "a young man of meek nature, quick spirit, and of good letters." Kennedy, on being brought before his judges, and threatened with the dreadful doom of being burnt alive, was at first inclined to recant. In a short time, however, he recovered his composure. The poor lad seemed all at once to have been strengthened from on high; and after having thanked God for preserving him from apostacy, he rose from his knees: "Now," said he, addressing his judges, "I defy death. Do with me as you please; I thank God *I am ready*." His companion, Russell, though naturally mild, was roused by the irritating language of his persecutors. "This is your hour and power of darkness," he said to them; "now ye sit as judges, and we stand wrongfully accused: but the day will come when our innocence will appear, and ye shall see your own blindness, to your everlasting confusion. Go on, and fill the measure of your iniquity." On their way to the place of execution, Russell, observing some symptoms of depression in the appearance of his youthful fellow-sufferer, thus encouraged him: "Brother, fear not: greater is He that is in us, than he that is in the world. The pain that we are to suffer is short, and shall be light, but our joy and consolation shall never have an end. Let us, therefore, strive to enter in to our Master and Saviour by the same strait way which He has trod before us. Death cannot destroy us, for it is already destroyed by Him for whose sake we suffer." And as both of them, after kneeling down and praying, cheerfully yielded themselves to the executioners—they were fastened to the stake—the fagots were lighted—and their spirits ascended, as it were in a chariot of fire, to the realms of everlasting glory.

The next story is of a more harrowing description. It is that of a female, the wife of one Robert Lamb, at Perth, who suffered at the same time with her husband. Lamb's crime was, that he had interrupted a friar who was preaching that a man could not be saved without praying to the saints; and the only charge against his wife was, that she refused to pray to the Virgin Mary when in child-birth, declaring that she would only pray to God in the name of Jesus Christ. For these crimes Lamb was condemned to be hanged, and his wife to be tied in a sack and drowned. The circumstances attending the last scene of this poor woman's life were sufficient to have moved any heart but that of a popish inquisitor. Warmly attached to her husband, she

* Matt. x. 33.

implored, as a last and only favour, that she might be allowed to die in his company. This affecting request was barbarously refused; but she was allowed to accompany him to the place of his execution. On the way, she exhorted him to patience and constancy in the cause of Christ; and on parting with him, she said: "Husband, be glad; we have lived together many joyful days; and this day on which we must die we ought to esteem the most joyful of all, for now we shall have joy for ever. Therefore, I will not bid you good night, for we shall meet in the kingdom of heaven." After witnessing his death, she was ordered to prepare for her own, and was taken for that purpose to a pool of water in the neighbourhood. Here the tenderness of the mother began to manifest itself. She implored her neighbours to be kind to her fatherless and motherless children; and, with a look of anguish, she took from her bosom the infant she was suckling, and committed it to a nurse whom she had provided. Yet all this did not shake her fortitude or her faith; she rose superior to her sufferings, and calmly resigned herself to death.

On hearing of the courage and constancy of these early martyrs of the reformation, one cannot fail to admire the power of faith in the glorious gospel of Christ—that faith under the strengthening influences of which, in more ancient times, even "women endured torture, not accepting deliverance, that they might obtain a better resurrection." The mental heroism of these sufferers closely resembles that of the primitive martyrs of Christianity, and far excels the most splendid and admired examples of courage recorded in Roman history. The conduct of the wife of poor Robert Lamb may remind some of the noble matron of Rome, the wife of Pætus, who, when condemned to die with her husband, plunged the dagger first into her own bosom, and then, handing it to her husband, said with a smile, "Pætus, it is not painful." We see in both the same noble contempt of death; but, when more narrowly examined, how different do the cases appear! Putting out of view the vast difference between the causes in which they suffered, the Roman lady was obliged to die; she could not have escaped by making any concessions. The Scottish mother might have saved her life by saying a few words, such as "Hail Mary, queen of heaven!" Here was a voluntary sacrifice on the altar of faith and a good conscience.

Our admiration of the power of divine grace in these worthies must increase, when we consider that, at this time, the number of the reformed was comparatively very small—that the sufferers met with little sympathy from their neighbours—and that there was, as yet, no public preaching of the gospel in Scotland, so that it could only be from reading the Scriptures that any acquired the knowledge of the truth; and yet, in spite of these disadvantages, a single ray of that truth, darting from a single text, was sufficient to open their eyes, and, in the faith and hope of the gospel, they would cheerfully submit to death in the most frightful forms.

It is true that the victims of popish cruelty in Scotland were few when compared with those who suffered in other countries; but no thanks to Popery for that! What our ancestors endured was merely a sample of the bloody tragedy which it was now enacting in almost every nation in Europe. Thanks, rather, under Providence, to the stout hearts and stalwart arms of our reformers, who arrested its sanguinary career soon after its commencement, braved its power even on the throne, and never ceased till they had proscribed it by the laws of the land.

We may be told by some that all the cruelties of which we have been speaking are to be traced to the barbarism of the age, and to ignorance of the principles of liberty, which, they say, were not understood even by Protestants for many years afterwards. This, however, is a mere theory, unsupported by facts—the language of persons who are fond of reducing every

thing to general principles. Protestantism disavows, by the very right of protest which it claims for itself, the right of persecuting others for conscience' sake. But Popery, like every form of superstition, is, in its very essence and spirit, a system of intolerance. It aims at universal dominion; it denies the right of private judgment in matters of religion; it lays the conscience and understanding of every man at the feet of his priest; and, when it has once taken possession of his mind, it hardens the heart, and fits it for perpetrating atrocities which human nature, undebased by its influence, shudders to hear of, and shrinks from beholding. Our ancestors knew it better than we do; and it was one of their articles of indictment against it, which shows that they had feelings which were shocked, and a sense of human rights which was outraged by it—that it was “a cruel, bloody, and tyrannical superstition.”

How thankful ought we to feel to a kind and ill-requited Providence, that we have been delivered from such a system of oppression—that we are not called to suffer as our forefathers were, for professing the gospel of Jesus Christ—that we are permitted to enjoy, in unmolested peace, our religious privileges! If David would not drink of the water of Bethlehem, because it was in his eyes “the blood of the men that went in jeopardy of their lives,” but “poured it out unto the Lord,” how dearly ought we to prize, and how devoutly ought we to improve, to the glory of God, privileges which have been transmitted to us at the expense of the blood of His dear saints!

[To be continued.]

Romanism.

IRISH PRESBYTERIAN MISSION AMONG THE ROMAN CATHOLICS.

In our January No. we published a very interesting communication from the pen of the writer of the following article. Being himself engaged in the excellent enterprise of which he gives an account, he “speaks that which he knows, and testifies that which he has seen.” We are glad that he has received some assistance from this country, in his “work of faith, and labour of love,” and we will be happy, indeed, if many of our readers would be led to co-operate with him in efforts so commendable and so encouraging. In our next No. we expect to present another letter still more interesting.

Canlin, Boyle, Sept. 18th, 1849.

MY DEAR SIR,—It is with feelings of no ordinary character that I sit down to answer Mr. Stuart's note, and acknowledge your kindness. At a time when I was beginning to see that my own slender funds were utterly inadequate to keep pace with the wants I could not help relieving, came the intimation that the Lord, in his providence, had sent us a friend on the other side of the broad Atlantic. Truly, “His mercy faileth never.” And, sir, while I most warmly thank you on my own behalf, and that of my poor people, I cannot help wondering at the manner of God's dealings, the vastness of his resources, and the goodness which he has manifested, in putting it into the heart of one, on whom we had no claim but that of being in want, to relieve us. And I trust and pray that your beloved daughter is, ere this, completely restored to health; may she be ever employed in promoting God's glory, not only passively, as in this instance, but with all the powers which our Father has bestowed upon her.

With men, ignorant and unregenerate, you are acquainted; but there are difficulties connected with labouring here, I think, peculiar to Connaught. Difference of religion is identified with difference in politics, and thus the priests are furnished with a powerful means of working on the feelings of the people. They are exceedingly ignorant, and proportionately superstitious, observe a holiday with minute exactness, and openly set about their employments on the Lord's day. The district in which I am labouring was, three years ago, in a most disturbed state—the scene of the most atrocious assassinations in Ireland. These atrocities have ceased in this district; but I know that the organization is still kept up, and the hatred and rancour are as violent as ever. Under these circumstances, it is plain with the young lies *the main hope*. Accordingly, with them we labour most hopefully and regularly. I have under my superintendence eight schools, containing about two hundred and sixty children, from twenty years of age to infancy, and of whom about one-twentieth are protestants. Three of these schools are industrial, supported by a committee of ladies, and unite employment at sewed muslin work with scriptural education. These promising schools are working most efficiently, and as grown up girls are the attendants, the priests exert themselves against them. Very many who, when taken in, knew almost nothing, who were equally ignorant of the use of a needle and the use of a letter, and whose first attempts at sewing were more ludicrous than otherwise, now earn two or three shillings weekly, and, what is still better, their scripture answering would not disgrace an ordinary Sabbath-school. These girls, in most cases, learn our Catechism in addition to copious selections from scripture committed to memory: they thus become attached to protestants, to industry, to cleanliness, and, more than all, to God's word. It is truly delightful to have one of them come to me now and then and beg a Bible, "For, please sir, my mother will let me keep it now." How heartily one can pray after such that God may honour his own word, and bless it to their souls. At the worst times of destitution, relief was given at the schools, and the priests consoled themselves with the hope that on its being withdrawn the attendance would cease. Great was their dismay, however, to see the contrary, and every effort is employed to put them down. One not among them would have little idea of the almost numberless "ways and means" at their command. Still, they have been unsuccessful hitherto, and we trust to the same good providence for time to come. But, though thus engaged with the young *most hopefully*, I cannot help thinking it my duty to bring the parents within *the sound of the gospel*; accordingly, I preach four or five times weekly, as I am afforded opportunities. I have four congregations *regularly meeting*, scattered over a district of twenty-five miles length. The largest of these now numbers one hundred and twenty, of whom four-fifths are Romanists, and the smallest about fifty. I hold meetings occasionally in private houses as opportunity presents, and collect as many of the poor people as possible, and I have been enabled to preach the gospel at least *with earnestness* in little cabins, from which the smoke was slowly finding its way at every aperture but the chimney. Visiting from house to house completes the machinery *externally*, by which we try to bring our Roman Catholic brethren from "darkness to light." The opposition raised at times is alarming: for instance, the Roman Catholic bishop came lately to my

immediate neighbourhood with a *posse* of clergy, held a confession and confirmation, and made it a duty to annoy our hearers and scholars. Parents who refused to withdraw their children are refused the rites of the church, &c., and thus the priests frequently overshoot the mark and defeat their own aims. Still, with truth to defend, and the Lord upon our side, we do not fear; we have learned to regard opposition as a pretty fair index of success, and are encouraged to bear it. And now, my dear sir, you will be able to form some idea of the way in which we are trying to further the work of God in "our own, our native land." You have materially strengthened my hands *in one way*; and the very thought that God's people on the other side of the ocean remember us with interest is encouraging. You have given us your money, generously and liberally. Give us, too, your prayers, and encourage others to be the Lord's remembrancers on our behalf, until he make Zion a praise in the earth. The prayers of the people of God are needed. The influence of the Spirit is the only certain road to the conversion of souls. Our first aim here is, not to make a party, or get up a nominal protestantism, but to bring men to Christ. The making of Presbyterians is a secondary thing. Men are perishing around us. A man was coolly murdered, on Sabbath evening last, on account of some trifling difference among neighbours. It is frightful to know this—to live in the midst of it—to be made daily conversant with it, and at times one's heart cannot but sink within him, when we look abroad, and say, "What are we among so many?" Do we not need the prayers of Christians?

My dear sir, I must have done. You and I may never meet *in the flesh*. Shall we not at last? I trust we shall both be at the right hand, and if to me the words are spoken, "Thou hast been faithful over a few things," I shall "not lose my reward." But oh! should there be there some brought nigh by the blood of Christ, and I the instrument, what a prospect! Dear sir, pray for this. "They that turn many to righteousness," &c., &c.

Praying that God may join *us* with his people before that great white throne—that He may bless you, and make you a blessing in the land of your adoption. I am, my dear sir,

Truly yours in Christ, J. H.

P. S.—I should have stated that it is only in aiding the industrious and encouraging schools, that I expend any, unless when absolute starvation meets me. If I tried to feed the idle, I should only do what the workhouse does. J. H.

THE MIRACLE MACHINE.—An English paper gives the following receipt for the manufacture of blessing saints. We should like to know if Pius Ninth has a monopoly of this business. At any rate, the Archbishop of New York might set up a miracle machine after the model here indicated without infringing the European patent:

"Take an oil painting of a wounded man, cover the back of the canvass with pitch, cut out a portion of the latter immediately behind the part depicted as a wound, pierce the canvass at that part with several stabs of a cobbler's awl, from back to front, place in the opening made by the removed pitch a piece of sponge saturated with blood thinned with water, cover the opening with a plug of pitch, the application of a hot iron removing the appearance of a seam round the plug. The 'Miracle' may now be worked by

gentle pressure either from or in front of the pictured wound, which, squeezing the sponge, causes the bloody liquid to exude through the holes made by the cobbler's awl, and trickle out in the most natural and surprising manner, to the edification of all beholders. This 'miracle' is capable of being produced by other means, but upon the same principle. The application of a white handkerchief to the wound, and with some pressure, will assist in establishing the 'miracle.'"

PROTESTANT BAPTISM IN ROME.—Rev. M. W. Jacobus, of Brooklyn, N. Y., baptized an infant child of Rev. Mr. Hastings, the chaplain. He says of the event, "I count it a chief pleasure of my journey to perform this sacred rite in Papal Rome, according to the simplicity there is in Christ Jesus." "*The simplicity there is in Christ Jesus*" is in striking contrast with the superstitious mummeries which Priests' of the Romish communion practise in administering baptism.

According to the rites of Rome, the priest is standing clad in white robes, and as the subject for baptism approaches him, he blows thrice in his face to drive Satan out of him. He then puts blessed salt in his mouth. Then the priest puts his spittle on his ears and nose. Then he is anointed; then he is baptized. Then holy chrism and a white cloth are put upon his head, and a lighted candle is placed in his hand. And then he is regenerated! And this is the only regeneration known to the system of Popery! And its heaviest anathemas are poured out upon those who would deny that this miserable exorcism, misnamed baptism, fails to confer the grace which it signifies!

Theological Discussions.

[From the Christian Instructor.]

THE BOOK OF PSALMS.

Dear as the Bible—the whole Bible—is to the truly Christian heart, the Book of Psalms has ever been prized as especially dear. Throughout the New Testament it is more frequently quoted or referred to than any other portion of the Scriptures. Luther styled the Psalter his little Bible; and often, when difficulties or discouragements would arise, would say to Melancthon—"Come, let us sing the 46th Psalm." The present venerable Dr. Cook, of Belfast, Ireland, on coming forth from the sick bed where he had been made to talk with death and to commune much with his own heart and with God, said: "Long was I in favour of the paraphrases, and even of human composures, for the worship of God; but now have I found that nothing, nothing will do for a sinking soul and a dying hour like the Psalms of David." Nor will the following gleanings be read with less interest:—

"Chrysostom* says—'All Christians exercise themselves in David's Psalms oftener than in any other part of the Old or New Testament. The grace of the Holy Spirit hath so ordered it, that they should be recited or chanted night and day.

"'In the Church's vigils, the first, the midst, and the last, are David's Psalms. In the morning, David's Psalms are sought for; and the first, the midst, and the last, is David. At funeral solemnities, the first, the midst, and the last, is David. In private houses, where the virgins spin, the first, the midst, and the last, is David. Many, who know not a letter, can say David's Psalms by heart. In the monasteries, the choirs of heavenly hosts, the first, the midst, and the last, is David. In the

* Archbishop of Constantinople in 403—in his sixth Homily on Penitence.

deserts, where men have crucified the world to themselves, and converse with God, the first, the midst, and the last, is David. In the night, when men are asleep, David wakes them up to sing; and gathering the servants of God into angelic troops, turns earth into heaven, and makes angels of men chanting David's Psalms.*

"From the Apostolical Constitutions* we learn, that 'the women, the children, and the meanest mechanics, could say all the Psalms of David by heart; and that they *chanted* them at home and abroad, even when employed in their labours; making them at once the exercise of their piety, and the refreshment of their minds. By thus recreating themselves, and, at the same time, glorifying God, they had answers ready to oppose temptation, and were always prepared to pray to God, and to praise him, in any circumstances, by a form of his own inditing.'

"With the sentiments of the ancients concerning prosaic psalmody, those of the most devout and pious among the moderns are in perfect accordance. The Rev. William Law says—'There is nothing that so clears a way for your prayers, nothing that so disperses dulness of heart, nothing that so purifies the soul from poor and little passions, nothing that so opens heaven, or carries your hearts so near it, as these songs of praise. They create a sense and delight in God, they awaken holy desires, they teach you how to ask, and they prevail with God to give. They kindle a holy flame, they turn your heart into an altar, your prayers into incense, and carry them as a sweet-smelling savour to the throne of grace.'†

"And Bishop Horne, in the preface to his Commentary on the Psalms, says—'Such is the general character of these sacred hymns; the majority of which were composed by David, who sought that peace in these pious effusions, which was not to be found in empire. These compositions convey those comforts to others which they afforded to himself. They present religion to us in the most engaging dress; communicating truth, which philosophy could never investigate, in a style, which poetry can never equal. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of Him to whom all hearts are known, and all events foreknown, they suit mankind in all situations. He who has once tasted their excellencies will desire to taste them again; and he who tastes them oftenest, will relish them best.'

"No part of the sacred volume was ever more esteemed for devotional purposes than the book of Psalms. It was the *vade mecum*, or manual, both of Jews and Christians. It appears to have been the manual of *Jesus* himself; for he quoted more largely and more frequently from it, than from all the sacred writings put together. As David had predicted, the Psalms were our Lord's 'meditation all the day.' At the institution of the Holy Eucharist, *Jesus* chanted with his disciples the 136th Psalm;‡ on the cross he used a part of the 31st, and expired with a part of the 22d in his mouth.

* Lib. ii. c. 57.

† Serious Call, chap. xv.

‡ At the Passover, the Psalms which constituted the *Hillel*, are the 113th, 114th, 115th, 116th, 117th, 118th; and on the last day of the feast these were *chanted* together with the 136th, and called the *Grand Hillel*.

It is probable that our Lord, with the eleven apostles (Judas being gone to expedite his nefarious purpose,) *chanted* only the 136th Psalm, which served to characterize the whole selection with the title of *Great* or *Grand Hillel*; and undoubtedly it was performed according to the usage of the Jewish Church, our Lord singing the first strophe of each verse, and his apostles responding with the next, "For he is good, for his mercy endureth for ever," as the chorus.

"On the day of his resurrection he expounded to Peter and John all things concerning himself out of the Scriptures in general, but from the Psalms in particular.

"Deservedly, therefore, have all pious persons, in every age and country, considered the Book of Psalms as a most precious deposit. These divine hymns have always been, and still continue to be constituent parts of the service of every apostolic church, and subjects of joy and gladness in all the assemblies of the saints.

"*Singing*; (says Mr. Law,*) is as much the *proper* use of a *psalm*, as *devout* supplication is the *proper* use of a *form* of *prayer*. And a psalm only *read*, is very much like a prayer that is only *looked* over, or any other good thing not made *use* of. You ought, therefore, to consider the *chanting* of a psalm as something that is to awaken all that is good and holy within you; that is to call your *spirits* to their proper duty; to set you in your best *posture* towards heaven; and to tune all the powers of your soul to worship and adoration.

"The difference between singing and reading a *psalm* will easily be understood, if you consider the difference between reading and singing a *common song* that you like. Whilst you only read it, you only like it, and that is all; but as soon as you sing it, then you enjoy and feel the delight of it; it has got hold of you, your passions keep pace with it, and you feel the *same spirit* within you, that there seems to be in the words.' "

HOW TO MEET AN INFIDEL.

In the year 1827, a devoted young man, then studying for the ministry, was requested to preach in a town in this State, and the meeting was held in the evening at a private house. Knowing that two or three Deists were present, some remarks were made upon the authenticity of God's Word. The president of an infidel club arose and interrupted the speaker, who mildly said to him, "Sit down, and after meeting I will talk with you." When the services closed, there was hardly time for conversation, and an appointment was made that the parties should meet at the house of a friend on the following morning. At the appointed hour, the president, with several infidel books under his arm, and a large handkerchief full of pamphlets and papers, made his appearance in company with two members of his club. No sooner were the parties seated, and the large table covered with his religious dissecting knives, than the infidel began with much warmth to pour forth his contempt for the Bible.

"Stop, sir, stop," said the student. "Let us commence right, and then we shall end well. Do you believe there is a God who made all things; a God who has a mind?"

"I do."

"Do you believe he created you, feeds, clothes and watches over you and yours, without any reward?"

"Certainly, I do."

"Well, sir, that we commence aright, please lead in prayer. Ask the God in whom you believe to direct us to the rejection of that Bible, if it is false: and if it is true, to receive it. We do not want to be deceived."

The man hesitated, and said, "I never pray. I do not believe in prayer."

"Never pray, sir; do not believe in prayer when your God has done so much for you; never thank him for his goodness? Have you had a father?"

"Yes, sir."

* Serious Call, p. 188.

"Did you never thank him? If you had a child, whom you had always blessed, would he not thank you when you bestowed upon him some little trinket?"

"I suppose he would."

"Well, sir, commence right. Just pray; *pray, and thank God.*"

"I can't pray."

The student then turned to his infidel companions, asked them to pray, and they both declined. With indescribable feelings, he knelt, and with great freedom poured out his whole heart to God. As he finished, they all three arose from their seats. The president passed his fingers into his hair, and as he gathered up his books, said, "I think we will not talk any more. It will do no good."

The student waited upon them to the door, and in a short time heard that the club had disbanded.—*Watchman and Reflector.* SIMEON.

Practical Essays.

"THERE'S NAE STRIFE THERE."

In one of Scotland's northern towns, a family were seated around the breakfast table, waiting for "the father," and wondering why he was later than usual. At length he appeared; his step was heavy, and his brow cloudy. Having asked a blessing, he sat resting his head on his hand, wrapped in melancholy thought.

This unhappy-looking man was one of the elders in a neighbouring chapel; he possessed much energy and zeal, and it was hoped real piety; but, alas! he was governed by a naturally bad temper, and too often forgot the words of the wise man—"He that ruleth his spirit is better than he that taketh a city;" and in consequence of his unrestrained temper, the meetings for the chapel business were the constant scenes of anger and noisy strife.

The venerable minister, being a true disciple of the Prince of Peace, deeply lamented the elder's unchristian spirit. On the previous day, a meeting had been held, which was even more contentious than usual; for the elder had been particularly angry and quarrelsome.

The good minister's heart sunk within him whilst he sat amidst this strife of tongues, and most thankful was he that evening to retire to a friend's house some miles from town, for the peace and quiet of the country is soothing to a wounded spirit.

It was on the following morning, that the elder came down to breakfast in so melancholy a mood. His wife, after looking anxiously at him for some minutes, said, "Are you ill, my dear?"—"No."

"Then what has happened to make you look so sad?" He slowly raised himself up, and looking earnestly at her, said, "I have had a most extraordinary dream."

The look of anxiety vanished from his wife's face, as she said, with a smile,—“Why, you always *laugh at my dreams.*” “Yes, but mine was so remarkable. I dreamed I was at the bottom of a steep hill, and when I looked up, I saw the gate of heaven at the top; it was bright and glorious, and many saints and angels stood there. Just as I reached the top of the hill, who should come out to meet me but our aged minister! and he held out his hand, saying, ‘Come awa, John, come awa, there’s nae strife here.’ And now I cannot help thinking of the grief my contentious spirit has given to the dear old man.”

The husband and wife sat for some time in mournful silence, which was broken by the entrance of a servant, with a letter. The elder hastily read it, whilst an expression of the deepest grief overspread his face; then dropping it from his hand, he covered his face, as if to hide from those around him the bitter anguish of his soul.

His wife took up the letter, which was from the minister's host—its contents were as follows:

"My dear ——, We had the great pleasure, yesterday, of receiving our dear minister, little thinking it would be the last time we should welcome him to what he called his peaceful retreat.

"When we sat talking together in the evening, he spoke with much grief of the chapel meeting. 'Indeed,' he added, 'I am so tired of all this strife and turmoil that I wish my dear Lord would take me home.'

"In the morning, he did not come down to breakfast. I ran up and knocked at his door, but receiving no answer, I went down stairs again, thinking a longer rest than usual would do him good.

"After returning to his door once, and hearing no sound, I went in. He was in bed, and apparently asleep. I spoke to him, but received no answer. Yet it was long, very long, ere we believed it to be the sleep of death; for a heavenly smile rested on his placid face, and his snowy locks lay unruffled on the pillow; but he slept in Jesus; for his dear Lord had taken him home."

The elder never recovered this shock. He sorrowed for his friend, but still more for his sin. He gradually sunk, and in three weeks was laid by the side of his aged minister.

"Oh, then, the glory and the bliss,
When all that grieved or seemed amiss,
Shall melt with earth and sin away—
When saints beneath their Saviour's eye—
Filled with each other's company,
Shall spend in love the eternal day."

ROWLAND HILL AND THE CAPTAIN.—Once when I was returning from Ireland, (says Rowland Hill,) I found myself much annoyed by the reprobate conduct of the captain and mate, who were both sadly given to the scandalous habit of swearing. First the captain swore at the mate—then the mate swore at the captain—then they swore at the wind—when I called to them in a strong voice for fair play. "Stop! stop!" said I, "if you please, gentlemen, let us have fair play: it's my turn now." "At what is it your turn, pray?" said the captain. "At swearing," I replied. Well, they waited and waited, until their patience was exhausted, and then wanted me to make haste and take my turn. I told them, however, that I had a right to take my own time, and swear at my own convenience. To this the captain replied, with a laugh, "Perhaps you don't mean to take your turn?" "Pardon me, captain," I answered, "but I do, as soon as I can find the good of doing so." My friends, I did not hear another oath on the voyage.

The Family Circle.

"SUSAN! SUSAN! ARE YOU READY?"

Susan Williams was the eldest of a large family of brothers and sisters, dwelling in a little cottage not far from B——. She was a dressmaker by trade, and went to the town every morning to her employment, returning home again at night. It was a very poor home to be sure, and Susan was frequently obliged to go to bed supperless after her long day's work and her weary walk, which she thought very hard; but she made no effort to render her home more comfortable by the sacrifice of a portion of those earnings which, little as they were, might have been spent better than in the cheap finery with which, in imitation of her companions, she took pleasure in adorning herself.

When Susan came in of an evening, and threw herself on a chair, declaring that she was tired to death, she never thought that her mother might be weary

also, or offered to lighten her work and cares. As that fond and too indulgent mother said, "Who could expect it, poor thing, when she had been working hard all day?" But although Susan never could find time to help her mother, she would often sit for a long time trimming and re-trimming her straw bonnet, or altering her dress to the last new fashion. Proud of her personal appearance, and delighting in every opportunity of displaying herself, thoughtless, weak, and easily led into evil, Susan Williams became a disobedient and ungrateful child, an unkind sister, and an habitual Sabbath-breaker, having no hope, and without God in the world.

Her favourite companion was a young girl residing in the same village, and working at the same house, who used to call for her every morning in order that they might walk into B—— together. As Mrs. Williams said, "It was as good as a clock to hear Ann's cheerful voice calling out so punctually at the same hour, 'Susan! Susan! are you ready?'" And to do Susan justice, she seldom kept her waiting very long, and was frequently at the door, or window, looking out for her.

Thus it happened one beautiful summer morning. Susan was leaning idly from the window, listening to the singing of the birds, when a man, carrying a coffin upon his shoulders, stopped just beneath her to rest.

"Poor Mary Grant!" said he to a neighbour, wiping his hot brow as he spoke, and his eyes too, unobserved, "poor Mary Grant! It was very sudden. Only three days ago my girls met her at a dance, and she was the merriest of them all. She died in the night, and so quietly, that her sister, who slept with her, never heard a sound. What a solemn thing death is!"

"Susan! Susan!" called out Ann, from beneath the window, "are you ready?"

Susan drew back and shuddered. Somehow it did not seem like Ann's voice. The question rang in her ears like a warning, and haunted her throughout the whole day. It so happened that Ann was detained at B——, and as the girl walked home alone in the still evening she had time for much serious thought. Every tomb in the old village churchyard, through which she had hitherto passed so heedlessly, seemed to have a voice on that night, and to exclaim in solemn tones, "Susan! Susan! are you ready?"

It pleased God to make the sudden death of poor Mary Grant one of the means of awakening Susan, who was but a year younger, to such deep convictions of her own lost and sinful state, and her need of a Saviour, that she soon afterwards became completely altered. Her sisters and young companions, won by her example, were constrained to admit that religion is something more than a name, and acknowledged its power and reality in her changed character. It would be well if all believers were as careful as Susan became to adorn the doctrine of God her Saviour in all things, and so bring glory to his name who had redeemed her to himself.

Her little earnings, now, instead of being spent upon her own personal adornment, were laid out in the first instance, upon the purchase of a new gown for her mother, whose only excuse for not attending church was the want of a decent dress in which to appear. A pleased and happy mother was Mrs. Williams when she put it on for the first time, but not nearly so happy as Susan. After this many little comforts gradually found their way into the cottage. The last of which we heard was a large family Bible, with so good a print that her mother can see to read it aloud to her children on the Sabbath day, even without her spectacles, ay, and on week days also, ever since Susan, who is so handy with her needle, has taken to the mending, after she comes home at night. How true it is that a willing mind can find time for any thing.

Not very long ago, Susan had a severe illness which brought her to the brink of the grave. Death knocked at the door, and called out, "Susan! Susan! are you ready?" and trusting in her Saviour's merits, the young girl

could answer, "Yes," without fear. Nay, she could even exclaim, in joyful triumph, "Come, Lord Jesus! come quickly! Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

"Reader! reader! are *you* ready?" Have you fled for refuge to the hope set before you in the gospel? Have you, as Susan did, renounced the error of your ways, acknowledged your misdoings, and come to Christ for pardon and justification? Have you washed in the blood of the Lamb, "the Lamb of God, which taketh away the sin of the world?" Death may come to you as suddenly as it did to poor Mary Grant. Even this very night thy soul may be required of thee. "ARE YOU READY?"—*The Tract Magazine*.

EARLY ORATORY OF SIR ROBERT PEELE.—Soon after Peel was born, his father, the first baronet, finding himself rising daily in wealth and consequence, and believing that money in those peculiar days could always command a seat in Parliament, determined to bring up his son expressly for the House of Commons. When that son was quite a child, Sir Robert would frequently set him on the table, and say, "Now, Robin, make a speech, and I will give you this cherry." What few words the little fellow produced were applauded, and applause stimulating exertion, produced such effects, that before Robin was ten years old he could really address the company with some degree of eloquence. As he grew up his father constantly took him every Sabbath into his private room, and made him repeat, as well as he could, the sermon which had been preached. Little progress in effecting this was made, and little was expected at first; but by steady perseverance, the habit of attention grew powerful, and the sermon was repeated almost verbatim. When, at a very distant day, the senator, remembering accurately the speech of an opponent, answered his arguments in correct succession, it was little known that the power of so doing was originally acquired at Drayton church.—*Colburn's Magazine*.

Obituary

We regret to find by the following obituary, that our respected friend, Professor Armstrong, has suffered a sad bereavement. While he has the sympathies of many earthly friends, may he also enjoy the unfailing consolations of the Divine Comforter.—ED.

[From the United Presbyterian.]

DIED, in Xenia, Ohio, on Thursday, October 31st, 1850, Mrs. *Mary Armstrong*, wife of Professor John Armstrong, A. M.

Her disease, chronic pneumonia, was of a lingering nature, accompanied at times with much suffering. But death at length came to her relief, and her emancipated spirit is now with her God. She sat up, and participated in family worship, but a few minutes before her decease, which took place about 10 o'clock, P. M., and so gentle was her departure, and so unexpected at the moment, that her daughters who officiated in putting her to rest, scarcely knew when she had departed. But she has gone to her grave in full age, as a shock of corn in its season. Her surviving family have occasion to mourn, but not as those who have no hope. They have learned that they are blessed who die in the Lord, and that it is far better to depart and be with Christ. The living may well exclaim, "O that I may die the death of the righteous, and that my last end may be like his!" The dust shall return to the earth as it was, and the spirit to the God who gave it. But the glorious truth has been revealed, that "the dead shall be raised incorruptible." Yes; our vile bodies, after they have become food for the grave-worms—after they have realized a complete dissolution, so that not a trace of the former organization remains—after all this, our vile bodies shall hear the resurrection trump, and come forth made like unto Christ's most glorious body. How cheering to the heart of the mourner is the conviction of all this truth! This dissipates the darkness of the tomb, and strips death itself of all its terrors. "O death! where is thy sting? O grave! where is thy victory?"

Many precious reminiscences throng our mind as we record this melancholy notice.

We think of days gone by, when, as a college pupil, we enjoyed the distinguished teachings of the husband of the deceased, and daily sat at a board where our lamented subject presided as mistress. But that maternal hand, which then so often ministered to the supply of our temporal wants, is now buried out of sight, and that friendly voice, which we, then, were wont to hear, is now hushed in the dark chamber of the dead. Thus it is that the last enemy is doing its terrible work, and soon it shall be realized, with regard to us all, that the place which knows us now shall know us no more.

Mrs. Armstrong was born in Adams county, Pennsylvania, and baptized by the Rev. Alexander Dobbins, at that time of the Reformed Presbyterian Church, but subsequently one of the number who entered into the union which constituted the Associate Reformed Church. Her father, Mr. Samuel Marshall, was a consistent member of Mr. Dobbins' congregation, and her grandfather, Mr. John Murphy, was a ruling elder. In her youth, therefore, she received a careful religious education, and at an early period of her life made a public profession of her faith in her Saviour. After marriage she resided fourteen years in Pittsburgh, till Mr. Armstrong was elected to, and accepted the professorship of mathematics in Franklin college, New Athens, Ohio, in 1825. There she spent about fourteen years of her life, when she removed with her husband to Oxford, Ohio, upon his accepting the chair of mathematics in Miami University. . . . In every place and in every sphere, in which she was called to live and act, she evinced herself to be a sincere and devoted Christian. She died in the communion of the Reformed Presbyterian Church, of which Mr. Armstrong is a ruling elder, and her last earthly communion season was enjoyed August 11th, 1850, in the new Reformed Presbyterian church in Xenia, dispensed by the united ministrations of Revs. H. M. Millan and Jno. Nevin. But now, we trust, she is in full, and glorious, and happy communion with Christ in heaven and with all the saints in light. F.

Miscellaneous.

A MISSION TO OREGON.—The rapid settlement, and the important position of Oregon, have led the brethren of the Associate Synod to take steps for an early and efficient mission to its bounds. Under date of March 1st, 1851, the "Friend of Missions" (a new but earnest advocate of the missionary cause in the Associate Church) says:—

"It is finally arranged that the Rev. J. P. Miller and his family will embark, Providence permitting, for Oregon, at New York, on the 11th of March. His colleague, Rev. S. Irvine, Jr., will be compelled, by force of circumstances, to delay until the 26th or 28th of April."

From the Associate Reformed Synod in the West, one labourer (the Rev. W. Blain) is already engaged in the missionary work in that territory; and with quite a large emigration from some portions of the Western States in the ensuing spring, we understand at least one other A. R. minister will go forth as a shepherd among the many sheep scattered abroad and fainting there in their spiritual destitution.

IDOLATRY RENOUNCED.—In Palamcottah, Southern India, where native Christians were severely persecuted a few years since, in May last *thirty-seven* families of those who had violently opposed the gospel, professed their adherence to Christianity, destroyed their idols, demolished their temples, and became regular attendants on divine worship. Considerable interest has been awakened, of late, in no fewer than eleven villages around Palamcottah, where for years the visits of the English missionaries and the distribution of tracts had produced no evident results. Many are seeking instruction in religious truth, and strong hopes of a general work of grace are entertained.

A GREAT CHANGE IN NEW ZEALAND.—The three principal islands in this group cover an area somewhat larger than Great Britain, and

contain a native population of about one hundred and twenty thousand. At several points the Free Church of Scotland has interesting mission stations. About twenty Wesleyan missionaries are employed among the natives; and about as many Episcopal ministers, several of whom are strongly Tractarian in their sentiments. A Mr. Buttle, one of the Wesleyan missionaries, writing from Waipa of the very interesting state of things at one of his stations, says:—

“Kemp, the principal native teacher here, is a fine man, firmly attached to our discipline, and one who looks well after his charge; hence the satisfactory state of things which we invariably find on visiting him. And yet this man once told me, in a recent conversation I had with him, what a monster he had been in years gone by. ‘Without natural affection,’ and free from the least relenting, he had murdered his own children, putting them into holes dug in the earth, placing large stones over them, and so crushing them to death. ‘The dark places of the earth are full of the habitations of cruelty.’”

THE JEWS AT SALONICA.—At this place—the site of the ancient Thessalonica, and one of the most important points for obtaining access to the Jews on the Mediterranean—the American Board of Commissioners for Foreign Missions have had a station for some time. In writing from that place their efficient missionary, the Rev. E. B. Dodd, says:—

“About seventy persons were crowded this day (Jan. 4th, 1851) into our little parlour. Mrs. Dodd had thirty or forty women in another room; and some fifty were outside, who could not be admitted. We know not whereunto this may grow. Anathemas may reduce our congregations to two or three next week, or we may continue to have increasing crowds.”

A few days afterwards an anathema was pronounced by the Rabbies; but, as it had no effect, they resorted to the expedient of placing men in the street before the Missionary’s house, who turned away large crowds from coming to the meeting. One individual, who had for some time frequented the services of the Mission as an inquirer, was summoned before the council of the Rabbies, charged with dishonouring his nation by favouring the Nazarenes, and was threatened with excommunication and imprisonment. Great efforts were made to intimidate him, but in vain. Mr. Dodd says:—

“If he holds out, as we hope and pray he may, much will have been gained. The affair is the all-absorbing topic of conversation among the Jews, and it will be more effectual in making us and our doctrines known than any thing we could have done. There is no small stir about this way.”

AN INTERESTING MOVEMENT IN HAYTI.—This island was long in possession of France, and as such had the Roman Catholic religion established by law. The civil relations of the island have changed, but the church is still a state establishment. The following recent word, therefore, is interesting:—

“In one district or commune (called Doudon,) embracing some six thousand inhabitants, the people have become so much disgusted with Popery, that they have abandoned the Catholic (the Established) religion, and applied to the government to be relieved from the payment of taxes for its support. The government having refused to grant this petition, an agent has arrived in this country, hoping to obtain assistance. The voluntary denunciation of Catholicism is regarded as a happy indication.”

PREACHING TO THE NEGROES.—The treasurer of the South Carolina Missionary Society of the Methodist Episcopal Church, South, reports

the sum of \$17,700 as the amount collected, and for the most part expended during the past year in support of the preachers to the slaves on the plantations. Under this preaching large numbers have been brought to the knowledge and a profession of the faith of the gospel.—*Ch. Inst.*

Editorial.

INSTALLATION OF REV. JOHN NEVIN.

It gives us much pleasure to announce the installation, (on the 12th of February,) of Rev. John Nevin, as pastor of the Second Reformed Presbyterian church, Bayardstown, Pittsburgh, Pa. We congratulate the congregation on their having obtained the ministerial services of one, whose integrity, zeal, diligence, comprehensive benevolence and enlightened piety, have commanded so much respect on both sides of the Atlantic. May the divine blessing abundantly rest both on the pastor and the people.

DISSOLUTION OF PASTORAL RELATIONSHIP.

At a late meeting of the Reformed Presbytery of Philadelphia, the pastoral relationship of Rev. J. A. Crawford, with the congregations of Milton, McEwensville and Washingtonville, was dissolved, on application of Mr. Crawford, with the concurrence of the people of his charge. We hope some other parts of the church may enjoy Mr. C.'s valuable services, and that it will not be long before the people who have manifested in times past so firm an attachment to the principles of our church, will obtain another zealous, laborious and talented pastor.

"THE CHRISTIAN REFORMER."

This is the title of a new periodical, published in Ballymoney, Ireland, under the direction of one of the most active and useful members of the Eastern Reformed Presbyterian Synod. We have lately received several numbers of it, and are much pleased with the plan on which it is conducted, the ability displayed in its editorials and original communications, and the interesting and judicious selections which it contains. It will prove a valuable auxiliary in the various important operations in which our sister synod in Ireland is engaged. We would be glad to find it circulated widely in our own country.

DOMESTIC MISSIONS.

The report of Mr. Nevin's tour in the West, published in our present number, shows what an extensive and promising field is presented to domestic missionary efforts in that part of the country. Encouraging prospects are also exhibited in the eastern and central portions of our church. The field every where is white for the harvest, but how few are the labourers! Let these considerations lead to earnest, and persevering prayer, that men may be raised up and sent forth, who are willing to endure hardness, to labour in season and out of season, seeking not their own things, but those which will advance the divine glory and the prosperity of the church. And also let those who are

able to give their assistance in sustaining weak and feeble organizations, willingly contribute as the Lord has prospered them. We mentioned not long since, that the treasury for domestic missions was unable to meet the demands made upon it, and we regret that so little has since been received to replenish it. Every one should contribute something, however little it may be. It is hoped that the Board will be able to report that all have "done what they could," that collections have been made for this purpose in every congregation and every missionary station, and that the reasonable claims of those who have with so much sacrifice and toil and hardship been labouring in the service of the church have been fully discharged. If there has been neglect in regard to this subject, we hope it will be *promptly attended to*.

TO DOMESTIC MISSIONARIES.

Circulars have been prepared by the direction of the Executive Committee of the Board of Missions, to be addressed to the various ministers and licentiates who have been labouring as Domestic Missionaries since the last meeting of Synod. The design is to obtain full and specific reports of the condition of the field of effort, and the means employed to cultivate it. In order to give in a proper report to Synod, it is necessary for the board to obtain information from those who have been traversing the field, and it is hoped that all such will promptly send in their replies.

Notices of New Publications.

The Infallibility Claimed by the Church of Rome. A Lecture by the Rev. W. H. Gould. Edinburgh. 1851. Pp. 40. 18mo.

This discourse is the second of a series delivered in Edinburgh, at the instance of the Scottish Reformation Society. It is a production of no ordinary excellence. The author, after showing that the claim to infallibility lies at the foundation of the arrogant claims of the Papacy, exposes, in a most able manner, the fallacy of the arguments which are used to sustain it; proving, *first*, that the assumption of infallibility "involves a vicious circle in reasoning," as it would demonstrate the infallibility of the Church by the Scriptures, and yet establish the authority of the Scriptures by the infallibility of the Church: *second*, that it is without foundation in the word of God: and, last, that it is impossible to discover where this infallibility is actually to be found. All these points are illustrated in a clear and interesting manner, while several other sources of argument are also alluded to. We design to transfer it to our pages as soon as possible.

The Age and Its Duties. Two Sermons delivered in St. Paul's Church, Philada. By Rev. R. Newton. Philadelphia: King & Baird. Pp. 52. 18mo.

These interesting discourses were delivered by the author to the congregation over which he presides, on the closing Sabbath of the last year, and the first Sabbath of the present year. We have read them with great satisfaction. Full of evangelical doctrine, and abounding in valuable thoughts, and appropriate illustrations, they must give pleasure and profit to all who may read them. We have been especially pleased with the feelings of liberality and kindness which the writer expresses towards Christians of other denominations. He says,

"We should have clear views of what our Church teaches respecting her own ministry, and how she teaches us to regard those bodies of Christian people who differ in opinion from us on this subject. The Church's teaching respecting her ministry, we find

clearly set forth in the first sentence of the preface to the Ordination service, where we read thus—'It is evident to all men, diligently reading holy Scripture and ancient authors, that from the Apostles' time, there have been three orders of ministers in Christ's Church, Bishops, Priests, and Deacons.' This teaches us to recognise Episcopacy as a scriptural fact, essential to the *complete and perfect development* of the Church, according to the primitive model; but not as a fundamental doctrine, the belief of which is essential to salvation. For while openly proclaiming thus her belief in Episcopacy, as the scriptural order of the ministry, she does, in a manner equally open, acknowledge as churches those denominations of Christians who differ from her in this respect. This is perfectly clear from the preface to the Prayer Book, where we thus read,—

"But when, in the course of Divine Providence, these American States became independent with respect to Civil Government, their Ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective churches, and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity; consistent with the Constitution and laws of their country."

"Now, here you perceive, brethren, that 'the different religious denominations of Christians in these States,' though not agreeing with us in their views of the ministry, are yet in the very clearest manner, and by the highest earthly authority recognised by us, acknowledged as churches. Let this settle the matter with us conclusively.

"We see here the mild calm catholic spirit which our church breathes through all her services, and the dignified and majestic course which she pursues. Simply setting forth the truth as she holds and teaches it, but denouncing none, and applying harsh epithets to none, she keeps the even tenor of her way, and leaves all who differ from her to stand or fall to their own Master. O, that all who minister in her sacred courts, and all who worship there, were baptized with the same spirit, and found pursuing the same course!

"But when we hear high and ultra men in our church, expressing or proclaiming different views from these, let us remember that it is only as their own individual sentiments they have any right to proclaim them, and not as the authoritative teaching of the Church."

The Bruised Reed and Smoking Flax; to which is added a Description of Christ. By R. Sibbes, D. D. 1620. Philada: Presbyterian Board of Publication. Pp. 291. 18mo.

Baxter, in his autobiography, refers to this work as one which he happened to meet with when he was about fifteen years of age, and which he found well suited to his state. "It opened," he says, "the love of God to me, and gave me a livelier apprehension of the mystery of redemption, and how much I was beholden to Jesus Christ." It is, indeed, a book which is calculated greatly to benefit all who read it. There are some expressions which may be misconstrued if not explained by the general nature of the context, as when it is said that the covenant of grace requires merely "a sincere endeavour proportionable to the grace received," and that "under this gracious covenant, sincerity is perfection," but the intelligent and attentive reader will not be likely to misunderstand or misapply them.

My Own Book, or Select Narratives and Instructions for Youth. Philadelphia: Presbyterian Board. Pp. 128. 18mo.

This is a little work prepared by a father for his children, and combining a number of brief and instructive narratives and poems, embellished with some very well executed wood engravings. Parents will find it a very suitable book to place in the hands of their children.

The Ragged Scholars, Perils in the Desert, and the Avenger Stayed.

A Visit to the Holy Land, The Young Jewess, The Red Berries and the Twins.

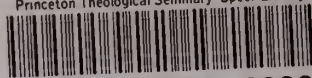
These little books are issued in neat and durable form by the Presbyterian Board. We are glad to find that such excellent instruction is provided by the Board for the young as well as for the old.

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The Banner of the Covenant

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